

THE SVMMME
OF
DOCTOR
LEYBVRNES
ANSWERE
TO A LETTER PRINTED
AGAINST HIM BY
M.^R BLACLOE.



By The Widdowe of MARKE
WYON, 1657.

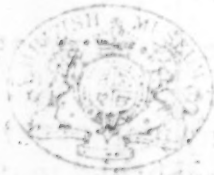
SVPERIORVM PERMISSV.

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THE SAME OF
DOCTOR LEYBURNES
ANSWER

TO THE HONORABLE SECRETARY OF THE ARMY
WASHINGTON, D.C.

THE 1912 CHALLENGE



regard of your interest in the amount
of money I might receive from you.
The numerous contacts of my life have
been all made in the most confidential
and intimate manner.

I am,
Dear Sir,
Very truly,
Your obedient servant,
J. M. Smith



THE SVMMME OF
DOCTOR LEYBVRNES
ANSWERE

TO A LETTER PRINTED AGAINST
HIM BY M.^r BLACLOE.

MOST HONORED SIR.

Some few daies agoe, hau-
ing receiued a copie of a verie
bitter, and (in my iudgment) most scan-
dalous Letter, published in Print by M.^r
Blacloe, against D.^r Leyburne, I was im-
patient, vntill I had fish't from him, what
he could answere to the vncharitable,
and iniurious contents of the said Letter,
that accordingly I might acquaint you, in
regard of your eminent place amongst

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our Brethren. Wherefore, be pleas'd to knowe the summe of what I heard from his owne mouth.

1.^o Doctor Leyburne doth owne the Letter, from which M.^r Blacloes quarrell taketh its rise, but ingeniously professeth, that in communicating the scandalous reports spread of his profane Novelties, to the great preiudice of your Clergie, and his owne family, his onely pure designe was, thereby to awaken M.^r Blacloe out of his long, and deepe lethargie, and to put before his opened eyes the considerable inconveniences, that vnfortunately he had procured to himselfe, and to all his Brethren, piously hoping, that so deplorable a spectacle might haue drawne frō him reason, compunction, and amendment, and consequently some heroicall exteriour act, in satisfaction of his former proceedings, at least might haue invited him to exercise a laudable act of Charitie, either after the example of the Apostle S. Paul: *si esca scandalizet fratrem meum,*

meum, non manducabo carnem in eternum,
ne fratrem meum scandalizem: or in imi-
tation of the holie Prophet Ionas, tollite
me, & mittite in mare, quoniam propter me
sempeſtas hęc grandis venit ſuper vos: ca-
ſting himſelfe into the ſea of an humble
ſubmiſſion to Authoritie,

1.^o To the vnebeſeeming, and reproach-
full language vttered by M.^r Blacloe in
the ſaid printed Letter, to wit, mad man,
ſycophant, &c. D.^r Leyburne onely re-
plied with *gratias ago Deo meo, quod ſim
dignus quem oderint homines, quoniam illis
magis quam his ſtudeo placere.*

3.^o As concerning the Regulars report,
viz. that the doctrine of M.^r Blacloe was
deſtructive of Religion, and of Moraltie,
teaching that a man, for example, forni-
cating every day, may be ſaued, if he re-
ſerue in that, or anie other ſinne à love
to God. Alſo as concerning the propoſi-
tion that M.^r Blacloe doth pick out of the
ſaid doctrine, and acknowledgeth for his
owne aſſertion, to wit, *that one who ſhould
committe*

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commit an exteriour sinne still remaining in
charitie, should neuertheless goe to heauen,
which he stileth the substance of the spread
doctrine, or bodie, without the vesture,
which he calleth a calumnie forged and
fostered in the breast of Doctor Leyburne. As
concerning I say these particulars, Doctor
Leyburne replied, saying, that he could
not but extreamely admire the distem-
per of M.^r Blacloes conscience, *que semper*
presumit sua, Sap. 17. imitating therein
the spider, that whatsoeuer it suck's tur-
nes into poison, whereas it were more
for his owne advantage to resemble the
bee, that cōverteth the bitter iuyce of the
worst flowers into sweete, and odorife-
rous honie: *caue* (saith S. Bernard) *esse cu-*
riosus alienae vitae explorator, & index te-
merarius: and protested withall, that he
had not made the least addition to the
Regulars report, and consequently that
M.^r Blacloe did *somnia fingere*, imagining
that the Regular would haue beene so ir-
regular, as to haue spit in his face, for
venting

venting a report, that the Regular him-
selfe had spread. And Doctor Leyburne
added, saying, but to shew you now the
distemper of M.^r Blacloes vnderstan-
ding, as well as the disorder of his con-
science, it shall clearly appeare, that the
assertion aboue mention'd, and acknow-
ledged for his owne (viz if one should
commit an externall sinne still remaining
in charitie, neuertheles might goe to heauen,
which assertion he calleth *the bodie of
the report*) doth necessarily require the
circumstances (*destructiue of Religion and
moralitie*, which he calleth *the vesture to
the said bodie*, forg'd and fostered in the
breast of Doctor Leyburne) which is
prou'd thus. The said assertion imports so
sweete an agreement betwixt charitie,
and exterior sinne, that exterior sinne
doth not exclude charitie from the soule,
nor the soule is excluded from the King-
dome of heauen by exterior sinne, and
therefore the said vesture (*destructiue of
Religion and moralitie*) is essentially in-
cluded

cluded in the bodie, as M.^r Blacloe hath moulded it: for that excellent harmonie, betwixt charitie, and exteriour sinne, shall infallibly inuite fraile nature to sinne exteriorly, presuming, that, notwithstanding the exteriour sinne, for example drunkenness, fornication, adulterie, the loue retained towards God shall bring him to heauen; which vnchristned doctrine contradicts Christs Apostle, who says, *quod neque ebrij, neque fornicatores neque adulteri regnum Dei possidebunt.*

Doctor Leyburne added, that M.^r Blacloe would never vndoe this argument, vnles first he should vndoe his bodie (I meane his aboue mention'd assertion) and mould it anew, at which play he is so dexterous, that he may rightly be stil'd *coluber Britannicus*, or *lubricus anguis*, *propter sinuosos flexus, quos in singulis suis scriptis exercet.*

Here I put Doctor Leyburne in mind, that M.^r Blacloe had made vse of the Scripture to proue his said assertion, in-
stancing

standing in Lot, and his daughters, for a confirmation of it: to which Doctor Leyburne answered, that the holie Scripture would afford him no protection in its Sanctuarie, to wit, in no one place affirming, that if one should commit an ex-
terior sinne still remaining in charitie, nevertheless might goe to beauen. And that, as for his instance, it did not auaille him a button. For Lot lost his charitie in his exterior sinne of drunkenesse, at least, at the second bout, according to the whole current of Doctors in the Catholick Church, to say nothing of his daughters, concerning whose incest *Doctores alij, & alij, aliter, & aliter sentiunt.* However, the holie Scripture doth not say that Lot had charitie with his exterior sinne, and M.^r Blacloe goes fondly about to proue it, because God did blesse the progenie, that proceeded from him and his daughters. For God did blesse the issue of Iudas and Thamar, and in a farre higher nature (Christ as man descending from it)

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not

notwithstanding, that in their incestuous *capula*, neither had the vertue of charitie: Iudas committing voluntarily the sinne of simple fornication, and Thamar the *flagitium* of incest. Moreover S. Austine says that God did extend the territories of the Romane Empire, for the morall vertues practic'd by the ancient Romanes, who notwithstanding were not indued with divine charitie. To conclude God built the *Obstetrices Hebraeorum* houses, who made vse of a lie to saue the male children of the Hebrews, contrary to the command of the King of Egypt. Of whom S. Austin speaketh thus: *Deus remuneravit benignitatem mentis, non iniquitatem mentientis.* Doctor Leyburne ended with an *Epiphonema*, is this *sapere ad adificationem?*

4.^o Doctor Leyburne said, that M.^r Blacloe in his Answer to the second accusation, vseth much *Club-law*, imploying all his *Clubs* against him, viz *Club-sycophant, Club-calumniator, Club-hissing serpent,*

pent, &c. and gloriously asteth Thomas
Albionum Trinobantum, a bragging cap-
taine, indeavoring to possesse the world,
that he hath subdued the Doctor, and
brought him vnder the lash of his sacred
Institutions, (for soe he Christnes his pro-
fane *Novelties*) and that he holds him fast
condemned therein, which he proves
thus. The Doctor saith, that M.^r Blacloe
teacheth, that the happines of the Damned
doth surpasse the happines of the happiest
Emperours that euer were, and that he is su-
re, that those words are verbatim in his wri-
tings. But there are no such words in his wri-
tings. Ergo the Doctor is condemned. The
minor M.^r Blacloe shews out of the secōd
tome of his *Institutions*, Lect. 16. where
as followeth, *Sequitur eternitatis status,*
beatis animis, corporisque bonis refertissimus,
damnatis ex sua ipsorum peruersitate infelix.
Summa enim bona temporaria non possunt
comparari minimis bonis cuiusvis damnati, à
Deo in ipsos pene inuitos, ipsa causarum à
Deo institutarum serie collatis. Illi puta emi-

uentia animę, & plenitudini scientię, & immortalitati corporis, & immutabilitati; quibus, si frui, ipsis ab illorum peruersitate copia daretur, etsi non statui beatorum comparandus, tamen respectu huius mundi felicissimus foret eorum status.

Doctor Leyburne, before he would engage in the solution of this M.^r Blacloes Achilles, thought fitting to inculcate one obseruation, to wit, that he knew not how faithfully M.^r Blacloe had recited his words in the *Maior* proposition, because he is assured, that in another place there is corruption in the citation. Howeuer, he could not meane by the particle *Verbatim*, that his words, written in English, were to be found in M.^r Blacloes Latine writings, but onely, that the sence of the words was therein expressed. This presuppos'd, the Doctor admitted the *maior*, and denied the *minor*, saying, that *Lectio* 16. of the said *Institutions* conteyned the expresse sence of the words, with which he had charged

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g'd M.^r Blacloe. For the same *Lectio* saith thus, *summa bona temporaria non possunt comparari minimis bonis cuiusvis damnati, & Deo in ipsos penę innitos, ipsa causarum & Deo institutarum serie collatis.* And the Doctor said, that he neuer fathered more on M.^r Blacloe, then the expresse sence of the foresaid words, they importing, that the happines of the damned doth surpasse the happines of the happiest Emperours that euer were. But perhaps M.^r Blacloe will obieſt, that the Doctor should haue considered the precedent and subsequent words of what is aboue cited out of *Lect. 16.* To which obiection it is answered, that albeit, both the precedent, and subsequent words include a restriction, or limitation; yet it is sufficient to preserue the Doctors reputation, and to defend him from M.^r Blacloes *Club-law*, that the middle words betwixt the precedent, and subsequent, did beare the expresse sence, especially M.^r Blacloe hauing made *punctums* betwixt the precedent,

dent, and the middle words, and betwixt the middle, and subsequent words.

Doctor Leyburne added, that the fore-said restriction conteyned in the precedent, and subsequent words, would bring prejudice to M.^r Blacloe, giving an occasion to the Doctor to club his *opinion* into an *heresie*, as also to eleuate the happines of the damned, aboue the happines of this world, if M.^r Blacloe shall stand to his principles. The latter the Doctor prou'd thus. Diogenes, and his fellow Philosophers were happie in respect of this world, vpon the score of knowledge, in which they did excell. Or thus, to vse his owne words againe, *the greatest temporall goods cannot be compared to the least goods of anie one of the damned*: as for example, *to the fulnes of knowledge*, if permitted to vse it. But the damned, notwithstanding their perversnesse, enioy a full knowledge, that farre surpasseth the knowledge of Diogenes, and all his fellow Philosophers. *Ergo the*
dam-

damned, notwithstanding their pervers-
 nesse, are happie. The *maior*, according to
 M.^r Blackoes grounds, is warrantable, and
 the *minor* demonstrable thus. A full
 knowledge of all naturall things is natu-
 rall to all the damned, men, and Angells,
 their vnderstanding not being dimi-
 nish'd in its entitie, and force, in order to
 speculation of naturall things. *Ergo* the
 damned, notwithstanding their pervers-
 nesse, enioy, &c. The consequence is evi-
 dent, and the antecedent is asserted by
 S. Dion. lib. de diu. nom. cap. 4. to whom
 S. Thomas, and all schoolemen doe sub-
 scribe, teaching, *omnia naturalia mansisse*
integra in demonibus, and euen in this age,
 diuines call the damned Angells, *demo-*
nes that is, *scientes*, deriu'd from that ex-
 cellent science, and knowledge, which
 they enioy of all naturall things, and the
 same may be said of the other naturall
 proprieties appertaining to the damned.
 Wherefore, according to M.^r Blackoes
 principles, that ascribes no other infeli-
 cite

citie to the damned, then their pure per-
 uersnesse, the *naturalia manentia integra*,
 notwithstanding the said peruersnesse, it
 followeth evidently, that their happines
 is eleuated aboue all the happines, that is
 to be found in the goods of this world,
 still remaining in their peruersnesse.
 Howeuer, M.^r Blacloe shall neuer make
 it appeare to anie vnderstanding man,
 that purely peruersnesse doth render the
 damned vnhappy, especially he teaching
 in the third booke of his *Institutions*,
 . Lec. 9. *damnatos suas ipsorum penas dili-*
gere, & ijs carere nolle. Where is obser-
 uable, that, in this assertion, he contra-
 dicts the holie Scripture. For Apoc. 6. the
 damned say to the mountaines, and the
 rocks, *cadite super nos.* And againe he says
 in the said booke Leet. 16. *damnatos posse,*
etiamnum, si uellent, esse beatos. And it is
 little to the present purpose, or to his ad-
 uantage, the example he brings of An-
 tiochus, who (as it is reported in the Mac-
 chabees, said to his friends, *in quantam tri-*
bulationem

bulationem deueni, & in quos fluctus tristi-
tie, in qua nunc sum: who (lays M.^r Bla-
cloe) iucundus erat & dilectus in potestate.
For in 2. Macchab. cap. 9. it is related, that
Dominus Deus Israel percusserat eum insa-
nabili plaga, quodque apprehendit eum dolor
viscerum, & amara internorum tormenta.
Which clearly shews, that his tristitia
was no more, then an effect of his vn-
happines, proceeding ab extrinseco, to wit
dolor viscerum, & amara internorum tor-
menta. But M.^r Blacloe doth constitute
the unhappines of the damned in a pure
perversnesse in their will, expressly
teaching in Lec. 6. of his Institutions
about mention'd, damnatorum penas non
esse extrinsecus inflictas, sed & voluntarias,
& puras volitiones esse: and the same and
no other paines he acknowledgeth in the
afflictions of the faithfull soules in Purga-
torie, as appeares in his booke de medio
animarum statu, Demenso. 11.

The Doctor added, that M.^r Blacloes
doctrine should here be club'd into an he-

resie, which he demonstrated out of holie Scripture, Mat. 25. *Itē maledicti in ignem eternum: & Luc. 16. diues epulo cries out crucior in hac flamma.* And therefore M.^r Blacloe is in an *heresie*, ascribing the affliction of the damned to pure volitions, that is, to intentionall acts of the will, which holie Scriptre attributes to the efficiencie of fier.

The Doctor added againe, that perhaps M.^r Blacloe will answer, that by fier, expressed in holie Scripture, are vnderstood his intentionall acts of a peruerse will, and that, *itē in ignem eternum*, and, *itē in puras volitiones peruersas*, are *synonima*; and consequently, seing that the peruerse volitions of the damned be sinnes, Christ by saying, *itē in ignem eternum*, shall be made author of sinne, which is a greater blasphemie, then the heresie is a *flagitium*.

Moreover the Doctor said, it is here obseruable, that contrarie to M.^r Blacloes learning, all the Fathers in the Councell of Florence did maintaine against the

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Grecians, the fier of Purgatorie (and the same is to be vnderstood of the fier of hell) to be true materiall fier. To whose doctrine, in this age, doth subscribe the whole current of Doctōrs in the Catholick Church, vnanimously teaching, the contrarie to be *temerarious*, or next to *heresie*, if not hereticall, interpreting the holie Scripture aboue mention'd, according to the rule of S. Austine, that is, litterally, *cum fieri possit sine fidei & morum praiudicio*, and consequently vnderstanding the said place of Scripture of true materiall fier, conceiuing no such preiudice to arise from that interpretation. And therefore it is great impudence, and madnes in M.^r Blacloe to explicate the said Scripture as expressely he doth 3. Instit. lect. 11. contrarie to the vnanimous sence of the holie, and learned Fathers in the Councell of Florence, and the now current of Doctōrs in the Catholick Church.

Howeuer, it seemes that M.^r Blacloes ambition is to teach the holie Church of

God, and all learned schoolemen, a doctrine they knew not before. And, in this respect, the Doctor made an *apostrophe* to M.^r Blacloe, as S. Hierome did to Ruffinus, in the like case of ambition: *Deus bone, celesti numini profectò gratulamur, quod post tot annos & Doctorum series, vnus aduenerit,* (Thomas Albiorum Trinobantum) *qui scholasticos excitet tantæ Veritati indormientes.* Doctor Leyburne ended with an *epiphonema*, is this *sapere ad sobrietatem?*

After that Doctor Leyburne had thus finish'd his second encounter, I was transported with à curiositie, to knowe of him, if M.^r Blacloes Institutions did conteyne anie more daungerous, and disedifying doctrines: and he answer'd, that they had within their bowells, a whole Armie of *profane nouelties*, and withall did instance in these foliowing.

The first lect. 16. pag. 357. M.^r Blacloe teacheth *ex vi, & serie natura non potuisse damnatis melius contingere, neque omnibus,*
neque

neque singulis: sed & natura, & Deus futuri
 fuissent deteriores, si aliter cum ijs actum fo-
 rer. The sence in English is, that, conside-
 ring the force, and series of nature (he mea-
 nes connexion of naturall causes) the
 damned could not haue beene better provided
 for either in generall, or in particulars; nay,
 both God and nature would haue beene wor-
 se, (that is, would haue suffer'd preiudice)
 if the damned had not beene damned. Which
 is adeo aperta blasphemia, ut eam prodere sit
 confutare. But I should be glad to knowe
 of M.^r Blacloe, whither before the crea-
 tion of natures force, and series, the Emi-
 nencie of Gods perfection was not in it
 selfe complete, and independent of the
 existence, the said series enioys. He dares
 not answere *negatiue*, wherefore he is
 oblig'd to answere *affirmatiue*, and con-
 sequently to confesse, that it is yet within
 the reach of the diuine Omnipotencie, to
 annihilate the said series of nature, and all
 the damned in hell, without preiudicing
 himselfe in the diuine eminencie of his
 perfe-

perfection. How euer this doctrine maintained by M.^r Blacloe imports a great impietie, to wit, that God neuer had a will, or desire to saue the damned, for otherwise the fulfilling of the said will could neuer haue brought preiudice to Gods excellent goodnes, and perfection. And, that God had an antecedent will to saue the verie damned, is an yndoubted veritie, reuealed in the holie Scriptures S. Paul 1. ad Tim. 2. *Deus, (inquit) Vult omnes homines saluos fieri:* and the Prophet Ezechiel, who expresseth Gods will, or desire to saue all sinners in these words, *Viue ego, dicit Dominus Deus, nolo mortem impij, sed vt conuertatur impius a via sua, & viuat.* And Tertullian in his commentarie vpon that place, *iurat Deus* (says he) *Vt sibi credatur: O beatos nos, quorum causa Deus iurat, sed ô miseros nos, si Deo iuranti non credamus.* Wherefore it is euident, that God had a will, notwithstanding that series, or connexion of nature, to haue saued those who are damned, and consequently

quently God would not be now in a worse condition, if his said will had beene fulfilled. Doctor Leyburne ended with an *Epiphonema*, is this *sapere ad Christianismum*?

The second profane Noueltie pag. 328. where he affirmeth *Christum non esse mortuum pro te, vel persona non concessa*: the sence in English is that, Christ did not dye for all, which is the doctrine of Calvin 4. Instit. 24. and condemned by Pope Innocent the 10.th for temerarious, scandalous, impious, derogating to the diuine pietie, and hereticall. And, how contrarie this doctrine is to holy Scriptures, I leaue to the iudgment of those, who shall piously consider the sacred texts. 1. Cor. 8. *peribis infirmus in tua sciētia frater, pro quo Christus mortuus est*: in English, through thy knowledge (or Learning) shall perish thy weak brother, for whom Christ died. Rom. 14. *noti cibos illum perdere, pro quo Christus mortuus est*: destroy not him with thy meate, for whom Christ died. Out of which
 Authori-

Authorities may be argued thus. One can
 perish, and be destroy'd for whom Christ
 died: but the *concessi* or, *electi*, or *prædesti-*
nati doe neuer perish, or are destroy'd:
ergo Christ did not onely dye *pro re*, *vel*
persona concessa. Moreouer 1. Tim. 4. the
 Apostle calleth Christ *Saluator omnium*
hominum, maxime fideium: the sauiour of all
 men, chiefly of the faithfull. Where is obser-
 uable that Christ is not named *absolute* &
simpliciter the sauiour of the faithfull, but
 with this restriction *maxima*, chiefly, or
 principally. And S. Iohn in his first Epistle,
 cap. 2. *ipse est* (Christus) *propitiatio pro pec-*
ccatis nostris, non pro nostris tantum, sed
pro peccatis totius mundi. In which place
 are not meant onely the elect, but also the
 reprobate, according to the interpretation
 of the Councell of Trent, sess. 6. cap. 3.
 which from thence gathereth, that *not*
all those for whom Christ died haue receiued
the benefit of his death. But *omnes persone*
concessa (to vse M.^r Blacloes owne words)
 haue or will receiue the benefit of Christs
 death.

death. And therefore Christ died *pro persona non concessa*. Doctor Leyburne ended with an *Epiphonema*, is this *sapere ad veram & germanam sacra Scripturę intelligentiam*?

The third profane *Noueltie* Lec. 9. pag. 81. M.^r Blackloc auerreth *sententiam asserentem Sacramenta noua legis causare gratiam, ex opere operato, vitam, & perfectionem Christianam, quę in cultura animę, & in bonis actibus consistit, transferre in ritus, & superstitionem Paganam, qua credantur certa opera externa placere Deo, & efficere (vi quasi magica) bonitatem, non nisi violentia intensi affectus capiendam: quare euidens est hanc sententiam magis facibus abolendam esse, quam argumentis confutandam.* Thus he. the meaning is, that ourward works, as are the Sacraments, exercise no efficiencie in the production of sanctifying Grace, which is the opinion of Luther, lib. de Captiu. Babilon. And of all the sectaries in this age. But seing that M.^r Blackloc doth brand the common doctrine

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maintained by the current of learned men
 in Gods Church, and audaciously affir-
 mes *nullum esse istius profanitatis* (so he
 stileth the said common doctrine) *verbu-
 lum, vel similitudinem in Concilio Triden-
 tino* (as is evident out of his owne words
 of the same lection pag. 78.) it will be ex-
 pedient to alleage the words of the said
 Councell, thereby to come to a iudgemēt.
 The Councell sess. 7. can. 6. defineth
 thus, *si quis dixerit Sacramenta noua legis
 non continere gratiam quam significant,
 aut gratiam ipsam non ponentibus obicere
 non conferre, quasi signa tantum externa sint,
 &c. anathema sit.* Et can. 8. *si quis dixerit
 per ipsa noua legis Sacramenta ex opere ope-
 rato non conferri gratiam, &c. anathema sit.*
 But M.^r Blacloe answers, that albeit the
 Councell doth define, that the Sacra-
 ments of the new law doe conteyne,
 and conferre grace, yet it means not, that
 Sacraments, which are outward works,
 exercise ante causalltie, or efficiencie, as
 schoolemen vnanimously teach: for that

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were, saith he, to transferre life, and Christian
perfection, into a Pagan superstition: and to
begett a beleife, that outward works (as it
were by a magick force) doe effect goodnes, or
sanctitie. And thence concludes, that the
opinion of Doctors teaching that Sacra-
ments doe conferre Grace *ex opere opera-
to, est facibus abolenda*. And ypon the same
score he must condemne to the fier S. Au-
stine saying, *Unde tanta Virtus aqua, ut cor-
pus tangat, cor vero abluat*, to wit, ascribing
the purgation, or sanctification of the sou-
le to the outward, or extrinsecall water
of Baptisme. The Doctor ended with an
*Epiphonema Quam imprudenter noster Tho-
mas Albiorum Trinobantum*

Diruit, & edificat, mutat quadrata rotundis?

5.º Whereas M.^r Blacloe in his answer
to the third obiection pretend's, that his
whole scope, in writing rules of Go-
vernment, was to highten, and commend
the exemptions from anie written Law,
or custome of the Common wealch,
which the dignitie of a supreme Prince,

or Magistrate giues him : 'and immediately after subiect's the said supreme Magistrate to a rationall law, or law of reason (*figmentum antea inauditum*) by vertue of which his whole scope is, to vnhighen the dignitie of the said supreme Magistrate, and to bring him to Iudgment, and punishment, as often as the law of reason shall require, from which no supreme Magistrate is exempt more then from *Club-law*. onely according to M.^r Blacloe the punnishing of an offending supreme Magistrate by the law of reason is a rationall action proceeding from a rationall nature : and the punnishing of him by *Club-law* is an vnreasonable act proceeding from an irrationall and brutish nature. The Doct^r onely answer'd with an *Epiphonema*, is this *sapere ad discretionem?*

6.^o M.^r Blacloe hauing liberally bestowed on Doct^r Leyburne the Characters of *sycophant, madman, calumniator, hissing serpent &c.* proceeded farther to
proue

proue him an ignorant man, which he performes thus. 1. (says he) his letter shews him ignorant. 2. his life may proue the same, he hauing spent his time generally in a practical way: true it is, he studied some time before his suing for his Doctorship, but with such successe, as I am assured he vnderstood not his *Theses* after he had defended them; and being brought vnder the glorious name of a Doctor to confer with some of a different Religion he came of with the shame of those who brought him to it.

Doctor Leyburne answered, that albeit he hath hitherto endeouored to free himselfe, from the Characters of *sycophant*, *Calumniator*, *hissing serpent*, &c. yet he takes to the title of *ignorant man*, and professeth ingeniously that he neuer had the ambition to be esteemed *learned*: howeuer he vowed, that M.^r Blacloe had done him wrong in the proofes of his ignorance. For 1. (said he) onely two dayes after he had defended the said *Theses* in the Vniuersitie of Rhemes, the Cheife Doctor,
and

and Chaire-man of the said Vniuersitie came vnto him, in the name of their whole bodie, desiring him to compose new *Theses*, and to prepare himselfe to defend them, in the name of the said Vniuersitie, before a Prouinciall Councell, which, by Order of their Archbishop, was to assemble in the said Cittie of Rhemes, within fiftene daies, which is a considerable argument, that the said Vniuersitie was perswaded, that the Doctor vnderstood his *Theses*. 2. The Doctor composed his *Theses* himselfe, which was a signe that he vnderstood them. Moreover they conteyned neither false Latine, or dangerous opinion, as did the *Theses*, made by M.^r Blacloe, for his friend the Doctor at Paris, some eigh- teene yeeres agoe. 3. Doctor Leyburne said, that he had moderated, and defended more *Theses* in Divinitie, then euer M.^r Blacloe had. 4. Doctor Leyburnes *Theses*, which he composed, and defended three yeeres agoe, in the Vniuersitie of Doway,

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Doway, were honored with the title of *pulchræ Theses*, and presented by some of the said Vniuersitie to the Popes Nuncio at Brussells, with a request, that they might be exhibited to the Pope, to acquaint his Holines, with the sound, and sober doctrine, professed in the said Vniuersitie. But M.^r Blacloe teaching Diuinitie at Lisbo, no sooner had printed his first *Theses*, then they were put into the Inquisition, as conteyning daungerous opinions: in so much that, he terrifi'de at the proceeding, sodeinly quitted Portugall, returning into England. By which is apparent, that although, as M.^r Blacloe saith, the Doctor hath spent little time in studies, yet it seemes, that the diuine providence hath beene more fauorable to the Doctor, than to M.^r Blacloe, who hath employ'd the whole course of his life, for the purchase of knowledge, that hath brought preiudice to him selfe, and to all his Brethren. As Concerning the Doctors being brought to conferre with
some

Some of a different Religion, &c. it is one of M.^r Blacloes dreames, without anie ground of veritie. But the Doctor doth well remember M.^r Blacloes conference with Chillingworth, who triumphed over him, to the great disadvantage of his Cause. The Doctor ended with an Epiphonema, is this *sapere ad Veritatem?*

7.^o After that M.^r Blacloe had finish'd his charge of calumnies against Doctor Leyburne, and their goodlie proofes, it seemes his great Councillour and secretarie M.^r Holland (according to their contrived plot) thought it now a fit time (presuming that the precedent Calumnies would haue sufficiently lessen'd the Doctors esteeme, in the opinion of the Clergie) to inculcate, and insinuate into the hearts of our Brethren, and Lay-Catholicks, the two cheife opiniōs amongst M.^r Blacloes profane Nouelties, to wit, concerning the Popes infallibilitie, and the imprisonment of soules in Purgatorie yntill the day of iudgment. And as touching

thing the first, M.^r Blacloe openeth his
 breast thus to his said Secretarie. *I told
 you, said he, I heard it (his booke written
 against the Popes infallibilitie) would not
 be meddled with at Rome; nay there want not
 those who say it will be well accepted, it bring-
 ing the Popes infallibilitie into a rationall
 Thesis, whereas the contrarie was not de-
 fensible, but by force of command, and power,
 and scandalized Catholicks who sought for
 reason, and auerted those, who otherwise were
 neere conuersion, vntill they met with Ca-
 tholicks of another opinion.* Doctor Ley-
 burne answered with a zealous excla-
 mation, saying, ô God how this poore
 man acts the serpent, that hissed poison
 to Eue in Paradise! how he is blowne vp
 with the dreames of his owne troubled
 fancie! how ambitious he is to execute his
 law of reason, that is his *Club-law*, for the
 knocking downe of the Popes infallibili-
 tie, pretending that it is a murder of
 soules, hindring their conuersion: and (to
 vse his owne words) *a greater sinne, then
 to deflowre a virgin vpon an altar.* Doctor

Leyburne added, can any man, though
 onely halfe witted, conceiue, that Ale-
 xander 7.th now Pope of Rome is well
 satisfied with M.^r Blacloe, for impugning
 his infallibilitie, which Catholick Do-
 ctors, in all ages, haue ascribed vnto him;
 or can it be rationally conceiu'd, that anie
 one that is *compos mentis* should be auer-
 ted from the Catholick Religion, vpon
 that score of Infallibilitie, which rather
 should be a motiue to embrace it? For
 who would not sooner adhere to that
 Church, whose Chiefe Pastor is esteem'd
 infallible, and cannot tell a lie for a
 truth defining as chiefe Pastor, then to
 a Church, whose chiefe Pastor is subiect
 to fallibilitie? therefore he cannot beleieue
 but that M.^r Blacloe did dreame this fri-
 volous pretence, that the Popes infallibi-
 litie should dissuade from the Catholick
 faith. But this poore man hath the ambi-
 tion, to be esteemed, amongst all Chri-
 stians, the *Christian rationally*, imitating in
 that peece of pride the Donatists, who
 made cleare reason to march before their

beleife, against whom S. Austine writeth thus, *credimus vt cognoscamus, non cognoscimus vt credamus*: and againe, saith he, *Christianus fidelis, non rationalis nominatur*. Doctor Leyburne ended, with an *Epiphonema*. is this *sapere ad fidē Christianam*?

As touching the second, his durance of Purgatorie, M. Blacloe thus hisseth poisoned words to his Brethren. My friend Macedo, saith he, would not touch it, auerring it to be the opinion of diuers Fathers, particularly S. Austine; others of my Aduersaries, that it was hard to answere, what I had said. Further consider, how contrarie it is to pietie, charging God with an irrationall iustice, taking away the priuilege of charitie, by affirming that soules perfect in charitie are yet deprived of the sight of God, and exposing heauen to auction, that who can giue most shall soonest come thither. Adde what slight grounds they goe vpon, certaine visions, &c. The Doctor said that with horror and indignation he read the impious and blasphemous doctrine conteyned in the reci-

red words. Withall answered.

1.^o That M.^r Blacloe was to be commended for stiling Macedo *his freind*, for he procured at Rome the condemning of one of his books: and it was the part of a true freind, to seeke his conuersion to pure doctrine, and to the obedience of the Church. But how happen'd it, that his said friend Macedo, auerring S. Austine particularly to hold with M.^r Blacloe in the detention of soules in Purgatorie, vntill the day of Iudgment, hath not mentioned the Booke, and Page, where the said S. Austine teacheth that opinion. And how happens it now, that our all-knowing *Thomas Albiorum Trinobantum*. &c. (soe vainly he subscribes his name to his printed writings) doth not supplie that defect of his friend Macedo. Howeuer I my selfe shall helpe in this buisnesse, and cite S. Austine for him *lib. 15. de Trin. cap. 25. constituuntur autem purgati, ab omni cogitatione corruptionis, in placidis sedibus, donec recipiant corpora sua.* See, how fauorable

ble S. Austine is to M.^r Blacloes opinion, who placeth soules in heaven, to expect their bodies after their purgation in the next life: as will clearly appeare to him, that shall peruse the cited chapter. Againe S. Austine hom. 16. writeth thus, *quanta fuerit peccati materia, tanta & pertranseundi mora*. Where see againe, how favorable S. Austine is to M.^r Blacloes opinion, speaking of soules passing the riuer of fire (Purgatorie) says, *hy how much more the matter of sinne is, soe much longer the soules shall stay in their passage*, whence is clearly inferr'd, that some soules doe passe sooner then others.

2.^o Doctor Leyburne answered, that M.^r Blacloe in condemning the doctrine, that teacheth the deliuerance of soules out of Purgatorie before the day of Iudgment, as contrarie to Pietie, commit's an impietie, *aduersus Spiritum sanctum*, which S. Matthew calls *impardonable in hoc seculo, & in futuro*: in condemning the said doctrine, as charging God with an

irra-

irrationall iustice commit's blasphemie, *quod est peccatum ad mortem, & non habet remissionem in aeternum*: and in condemning the said doctrine as *exposing beauen to auction, or open sale, that who can giue most shall soonest come thither, comit's flagitium profanitatis*. But, at what a hight of impudencie and impietie is this poore man arriu'd, affirming an orthodoxe veritie, defined by Pope Engenius in the generall Coucell of Florēce, as also by Pope Benedict the 12.th auer'd by anciēt Fathers, approu'd by the vniuersall practice of Gods Church, and cōfirmed and taught by the whole current of Catholick Doctors, to be contrarie to pietie, to charge God with an irrationall iustice, and to expose heauen to open sale, that who shall giue most monie shall carrie it! *Blasphema dicit Blacloes, profana dicit, falsa dicit: blasphema stupemus, profana cauemus, falsa conuincimus.*

3.^o Doctor Leyburne answered, that M.^r Blacloe in auerring that the said Catholick Tenet *relieth on certaine visions,*

visions, which he calleth *old wines tales*, commits an *iniurious falsitie* seing that the said doctrine is protected with the authoritie of an infallible Councell, fortified with an vniuersall practice of the Church, and arm'd with an vnanimous consent of all Catholick Doctors. Yet albeit our Catholick doctrine of the durance of Purgatorie doth not relie on visions: howeuer our *vnuus Doctor M.^r Blacke* profanely calleth apparitions of holy soules *old wines tales*, seing that they haue alwayes beene number'd amongst diuine miracles, and besides they are grounded on authoritie of holie Scripture, *Samuel 1. Reg. 2. Sauli Vere apparuit*, according to the common opinion: and it is an vndoubted truth, that Moyse appeared in Christs Transfiguration: and S.^t Matthew cap. 17. & 27. mentioneth diuers apparitions in Christ his Resurrection: and S. Austine *lib. de cura pro more. cap. 10.* affirmes the soules of the departed to haue oftentimes appeared, *si falsa esse, inquit,*

quit, *responderimus* (to wit, that soules haue often appeared) *contra quorundam scripta fidelium, & contra eorum sensus, qui talia sibi accidisse confirmant, impudenter venire videbimur.* Whence is infer'd that according to S. Austines iudgment, M.^r Blacloes opinion is branded with *impudency*.

Here Doctor Leyburne gaue'ouer the conflict, expressing onely a zealous desire to imprint in the hearts of his Brethren, what S. Austine did inculcate to all Christian people, who in his second booke written against Iulian, who had broach't profane nouelties, to the preiudice of soules, vserh these words: *hos* (the holy Fathers, who flourish'd in the precedent ages) *oportet, vt Christiani populi vestris profanis nouitatibus antepo- nant, eis- que potius, quam vobis, eligant adherere.* And wish'd, that our Brethren, at the example of this great Doctor, would pre- ferre the holie Fathers in a generall Councell assembled, before M.^r Blacloes
profa-

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profane nouelties, and to adhere rather to
the vniuersall practice of the Catholick
Church, then to his singularity.

AN ADVERTISEMENT.

WHEREAS a certaine Decree hath beene made by the Holy Congregation; *de propaganda fide*, prohibiting all Apostolicall Missionaries to print an *Opus*, without the expresse leaue of the said Congregation; Doctor Leyburne did conferre with some Professors of Diuinitie, whether the printing of an Epistle were comprehended in that Decree, and it was iudged *negatiue*. Howener, seing that through the dispersing of M.^r Blacloes printed Letter, by Order from a Consult, Doctor Leyburne had iust ground to apprehend preiudice to his owne reputation, and ruine to many soules, if not preuented by some present remedie, it was thought lawfull for him, in

so vrgent a necessitie, to vse interpretation *per epistolam*, in case his Epistle had beene comprehended in the said Decree. Thus much Doctor Leyburne iudg'd fitting to signifie, least some weake brother might esteeme him disobedient to the said Decree. Moreouer Doctor Leyburne will vse expedition to acquaint both the Cardinall Protector, and the said Holy Congregation with his proceeding, to whom he submit's his present writings. In the *interim* he desires his Brethren to excuse what they find defective either in this Answer or his Declaratorie Epistle, hauing in a manner beene constrain'd to finish both, in the space of two Posts out of England.



F I N.